

THE DIVINE LIFE

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ॐ

15th December 1951

Sri Rama Krishna BH

Delhi.

Wisdom is the sharpest weapon.
It surely saves you from evil.
It is the strongest, invulnerable
citadel. It cannot be destroyed
by atom bombs. You can
live within this citadel
safely.

Wisdom is Brahma. Gyan.
It is knowledge of the Atma.
Attain this through hearing
of the Sriktis, reflection and
meditation. Sivananda

SPIRITUAL CALENDAR
(Ananda Kutir)

December 1951

- 1st All-Souls Day
- 3rd Amavasya
- 9th Gita Jayanti ; Vairakuntha Ekadasi
- 10th Pradosha Puja
- 12th Dattatreya Jayanti
- 13th Purnima
- 24th Ekadasi
- 25th Christmas
- 26th Pradosha Puja
- 27th Divine Life Sadhana commences
- 31st Pratistha anniversary of Sri Viswanath Mandir ; Divine Life Sadhana concludes.

1st to 15th JANUARY 1952

- 1st All-Souls Day
- 7th Ekadasi
- 9th Pradosha Puja
- 10th Poornima
- 14th Makara Sankranti ; Uttarayana begins
- Ganga Puja on all Fridays



THE DIVINE LIFE

Volume Thirteen

DECEMBER 1951

Number Twelve

UPANISHAD JYOTI

उपनिषत् ज्योतिः

एतदालम्बनं श्रेष्ठमेतदालम्बनं परम् ।

एतदालम्बनं ज्ञात्वा ब्रह्मलोके महीयते ॥ १७ ॥

This (OM) is the best support. This is the Supreme Support. Knowing this Support one glories in the Abode of Brahman.

(Kathopanishad. 1. 2. 17)

न जायते म्रियते वा विपश्चि-

न्नायं कुतश्चिन्न बभूव कश्चित् ।

अजो नित्यः शाश्वतोऽयं पुराणो

न हन्यते हन्यमाने शरीरे ॥ १८ ॥

The intelligent Atman is not born, nor does it die. It has not come from anything. It has not become anything, Unborn, eternal, everlasting, ancient this (Atman) is not slain when the body is slain.

(Kathopanishad. 1. 2. 18)

CHRISTMAS MESSAGE

(Sri Swami Sivananda)

ADORATIONS and obeisance to Jesus, the Christ, the Divine Messenger of love, goodwill and peace !

Blessed indeed is mankind that it still cherishes and honours devotedly the hallowed memory of this great Light that descended upon and illumined our earth nearly two thousand years ago. So long as the people keep alive in their hearts the great ideal of Divine Life as lived by Jesus, and so long as they heed His message of goodness, humility, purity, harmlessness and true, motiveless love for all beings, till then are assured unto them happiness, prosperity, welfare, security, peace and goodwill.

A firm living faith as well as a willing adherence to Christ's Gospel of Love and Compassion do indeed form the only real basis of happiness here and hereafter, and of abiding peace to mankind. The Christ-life of humility, silent endurance, utter simplicity, purity, all-embracing love and deep prayerfulness are the unfailing guarantee for the resurrection of man from his present state of "civilised" barbarity into which he has plunged headlong during the recent years.

O Man ! Fried as thou art in the flames of hatred, fear, greed, jealousy, anger, enmity and mutual destruction, perishing in the fierce furnace of deluded, materialistic life, turn away now and resolve to abandon, on this sacred occasion, all these satanic elements. Heal and cool thyself in the stream of Divine Life that flows from the sacred feet of the Fountain Divine, Lord Jesus. Fill thyself with the Light of Divine

Joy. Be refreshed in the living waters of the Christ Consciousness.

Christ is the Prince of Peace. All things conducive to the creation of Peace, individual as well as universal, comprise indeed the true allegiance to this Divine King of kings. Any thought, act, word or course of conduct that disturbs the state of peace, verily implies the denial of the Lord's Grace Incarnate, a disowning of our link with this embodiment of Divinity.

On this sacred occasion of Christmas, let all awaken within their bosom a consciousness of the Christ Ideal and determine to live henceforth the true Divine Life as preached by Jesus in His famous Sermon on the Mount. In that unforgettable divine message, the Great Jesus has given to you all the pattern for the ideal life upon earth, a pattern which if followed will, without fail, lift you from the gross life to a transcendental Divine Life in the Spirit. You find here the highest Vedanta presented in the simplest of words, "Love thy neighbour as thyself".

The teaching of Jesus is applicable to followers of all Faiths. His was not a pharisaical doctrine. His doctrine of the Kingdom of Heaven was a call for a complete change and utter cleansing of the earthly life. Christianity can flourish only in the spirit of give and take. A Christian should be as humble and as tolerant as Jesus. Only then would he appeal to the followers of other religions.

May the blessings of Lord Jesus be upon you all !

BEAUTY AND REALITY

(Dr. Raymond F. Piper, Ph. D.)

[Professor of Philosophy, Syracuse University, New York]

IN the September issue, of *The Divine Life*, I have very briefly dealt with Swami Sivanandaji's concepts of beauty and bliss, which express his comprehension of the Reality. I take Swamiji's salutation "Thou art Infinite Beauty" as my theme for the following article. I regard this assertion as a literal metaphysical fact which is supported by abundant evidence and which involves far reaching practical consequences.

Sri Aurobindo, elevates beauty to the highest possible position by treating it as one of the basic attributes of the Supreme Being. It is an attribute which manifests wherever the Divine Creative energy operates. The foundation principle of his metaphysics of beauty is compacted into one of those microcosmic sentences which abound in his works and which his ever far-ranging mind loved to build, namely, "According to our own philosophy the whole world came out of *ananda* and returns into *ananda*, and the triple term in which *ananda* may be stated is Joy, Love, Beauty. (*The National Value of Art*, p. 19). He declares also, "Delight is the soul of existence, beauty the intense impression; ... these twin powers are the first deities the poet serves." (*Silpi Magazine*, Aug. 1947, p. 13.) *Ananda* is the last component in that remarkable word in which Sri Aurobindo likes to summarize the principle aspects of the Cosmic Mind: *Sachchidananda* (Existence-Consciousness-Bliss, in one translation).

Thus the joy of the creative artist is a reflection of the joy of the Divine Mind a sharing and enlargement of creation. The poet, he says, "becomes a spokesman of the eternal spirit of beauty and delight, and

shares that highest creative and self-expressive rapture which is close to the original ecstasy that made existence, the divine *Ananda*." (*Silpi*, Aug. 1947, p. 7.) That vast multitude of persons who love the wonders of nature and of the fine arts will eagerly welcome a metaphysics which correctly treats beauty as one of the roots of reality. "It is no accident that Raphael painted himself in the *School of Athens* with the cosmologists" (Edgar Wind).

For that multitude who know the power of beautiful things to release and unfold human emotions it may be a surprise to know that theologians and philosophers have been singularly blind to the metaphysical significance of beauty in nature and art. Treatises on systematic theology which suggest that the beauties of our world imply an aesthetic property in the Divine Nature are almost nonexistent. I know theological courses on the nature of God which never mention the universal fact of beauty.

In the distinguished course called theism in Harvard Divinity School, however, my teacher, the late Dean W. W. Fenn expanded three reasons for postulating God; namely, the existence of truth, goodness and beauty. He argued that such intrinsic marks of beauty as harmony, rhythm, unity in variety, and ordered individuality constrain us to regard reality as an organic whole, unified by Purpose, and willing beauty in the universe. In the words of A. N. Whitehead, "The teleology of the universe is directed to the production of Beauty."

Nature lovers, transcendental poets, and mystics of all times testify to a feeling

of unseen presence and spiritual comradeship in nature which they seek to embody, enhance, and celebrate in poems and arts of other kinds. In the remarkable book, *The Essential Unity of all Religions*, (p 553) Bhagavan Das declares, "All religions tell us that God, the Universal Self, is the One. True, Beautiful, Good. We desire the beautiful, the lovely." In the scriptures of religions from the oldest to the youngest, we find beauty closely linked with God.

In the oldest scripture, the Vedas, we read how the poet sings, "I praise this God, Parent of heaven and earth, giver of treasure, whose splendor is sublime, who in his beauty made the sky." (*Sama Veda* 1. 5. 2. 3. 8.) And Baha ullah, founder of the Bahai Faith, youngest of the world's religions, teaches that, "The revelations of Thy matchless beauty have at all times been imprinted upon the realities of all beings, visible and invisible," (*Baha'i World Faith*, p. 30.)

The Hebrew scriptures affirm, "He hath made everything beautiful in his time." (Eccl. 3:11). In Islam the divine attributes are often enumerated in contrasting pairs, and include awesomeness and beauty, majesty, and mercy. Dr. Coomaraswamy concludes, "The Islamic doctors are justified in their assertion that the only true artist is God." Kabir, one of the teachers of the Sikh faith, sings thus, "How shall I find words for the beauty of my Beloved? For he is merged in all beauty. His color is in all the pictures of the world." (*Poems of Kabir*, trans. by R. Tagore, pp. 103-104)

Let us stop to note now some characterizations of reality pointed out by men of other types of outlook. Lytton Strachey concludes, "The two most obvious characteristics of nature are loveliness and power." J. Arthur Thomson, author of some thirty-three books on natural science

asserts that "A synoptic view of animate nature must include the fact of the pervasiveness of beauty. There are curiously few general affirmations that we can make about Nature; one is that Nature is in great part intelligible, and another is that Nature is in greater part beautiful." (*The System of Animate Nature*, vol. I, lecture VIII) Then he asks, "Is there any meaning in this pervasiveness of the beautiful? We may discern the touch of the Divine Artist."

To all lovers of beauty it is refreshing to discover in the writings of Sri Aurobindo a rich philosophic grasp of the deeper meaning of art and beauty. That God is beauty and wrought beauty in the structure of the universe, is a recurring principle in his writings. In his essay on *The National Value of Art* he recognizes three chief levels and uses of art: the aesthetic, the intellectual and the spiritual. While the lowest aspect of art, the aesthetic, purifies the mind by pleasing sense forms, it is superficial and fragmentary beauty. The seer feels a deep deficiency in "art for art's sake", because this doctrine misses the vast values which flow from the transcendental aspects of art. "Spirituality is a wider thing than formal religion; it is a single word expressive of three lines of human aspiration, towards divine knowledge, divine love and joy, divine strength." (*The National Value of Art*, p. 41.)

Sri Aurobindo declares, "Art is not only technique or form of beauty, not only the discovery or the expression of beauty—it is self-expression of Consciousness under the condition of aesthetic vision and a perfect execution... There are not only aesthetic values but life values, mind values, soul values that enter into art. There is a certain state or Yogic consciousness in which all things become beautiful to the

eye of the seer simply because they spiritually are—because they are a rendering in line and form and quality and force of existence, of consciousness, of the Ananda that rules the worlds—of the hidden Divine." (*Silpi*, Dec.-Jan., 1946-7, pp. 9-10.) "All is the Divine but some things are more divine than others."

Sri Aurobindo presents many brief lists of the divine attributes; beauty is usually one of them. One of the greatest of these passages is this: "Love, Joy, and Beauty are the fundamental determinants of the Divine Delight of existence, and we can see at once that these are of the very stuff and nature of that Delight: they are not alien impositions on the being of the Absolute or creations supported by it but outside of it; they are truths of its being, native to its consciousness, powers of its force of existence." (*The Life Divine*, p. 286 Amer. ed.; about p. 25, vol. II, Indian ed.) We cannot know or appreciate the full power of Sri Aurobindo's art nor his view of the place of beauty in reality until we can read in its entirety that unprecedented cosmic

epic, *Savitri, A Legend and A Symbol*, which is now being printed by the Sri Aurobindo Library, 35 E. 64th St., New York City 21, U.S.A.)

Since, then, the materials and laws of patterned form which artists develop in their creations are derived from nature, and since nature with its manifest order is a continuing expression of a Supreme Cosmic Power, we must conclude that the foundation of the fine arts is God, whether or not one is aware of this fact. God must love beauty since He has had made so much of it and has shared with men the power to multiply its forms. Emerson asked, "Shall I not call God the Beautiful, who daily showeth himself so to me in his gifts?"

In *God the Artist* Olaf Stapledon says: God for His own joy sings many-voiced in this world. Time is but the lilt of His song and space the breadth of His harmony. Save in His art, they are not. All the beings of the world are the words of His voice, all that is substance, energy and mind, all men and grains of sand, all birds and beasts and trees, and all stars."

EMERSON ON IDEALISM

(Sri Tejuma K. Mirchandani)

THE eminent philosopher Emerson was one of the very few western intellectuals who were blessed with a clear vision of the Vedantic realism. Unlike other western philosophers, he did not grope in vague uncertainties and imitate the charlatan's tactics of intellectual gymnastics, but possessed an intuitive concept of dynamic idealism, which elevates him to the realms of the eastern Seers. The following observations, so identical with Vedantic assertions, are based on his essays.

The basis of idealism is the unity of the

impersonal Divine Spirit alone. The Divine Spirit is that which is without name or form, without hands and feet, that which hears without ears, sees without eyes, moves without feet, seizes without hands; it is the only over-powering, subsisting Reality, everlasting Now, unchanging but changing the apparent all into That and living underneath all appearances.

Besides the impersonal Divine Spirit, none and nothing else has any real existence. Nature, the external world, has no real existence. All men, things, nature,

body—all this is not the Self. The Divine Being passes into appearance by its great Illusive energy. The multitudinous solid seeming block of matter, the manifold universe, is but an appearance. All exists by the Spirit and is seen as appearance. Matter is only a phenomenon, not substance. Apparent nature is appendix to the Soul and is apparition of God. God is substance and His method is illusion. Youth age, property, condition, event, persons, even self, are successive deceptions through which God mocks. Life is a ring of illusions. All forms are fugitive. All things are in a flux. The world is a mere show of the thingless Thing, the shadow of the Deity.

All things in nature and man are better or worse reflectors. All persons, things, actions and events of the past, present and future are like one vast picture painted by God on the instant eternity. The world is the divine dream. Life is a dream. It is perpetual creation of the thought of the Creator.

Material objects are necessary kinds of Scoria of the substantial thought of the Creator. Nature is incarnation of a thought and turns to a thought again, as ice becomes water and gas. The world is mind precipitated and is for ever escaping again into the state of free thought. The sources of nature are in the mind. Every appearance in nature corresponds to some state of mind. All things exist in man tinged with the manner of his soul. The universe wears one colour: "As I am, so I see". The soul looks steadily forward creating worlds before it and leaving worlds behind it. Nature is the

immense shadow of man. Every object a man beholds is the mask of man. The universe is full of echoes. Birds and beasts are emanation and effluvia of the mind-will of man. Action is mere trick of the senses.

Time and space have no real existence. They are only physiological colours which the eye makes. Eternity masquerades in time. A day is as thousand years and as one day. Longest series of events and oldest chronicles are young and recent. Centuries are points and all history is speck in the vast cosmic cycle.

Man is a phantom walking and working amid phantoms. He is a dupe swimming on a river of delusion and is effectively amused with houses and towns in the clouds. Where man the effect ceases God the cause begins. The notions "I am", "This is mine" are delusions. The body is fleeting apparition of the soul.

Thus there are neither earth nor heaven and hell, neither time nor space, neither reincarnation nor transmigration, neither law of action and sequence nor law of punishment and the reward. The Impersonal Divine Spirit alone *is*. Only those that are aware of this fact are free; those that are not, are bound.

Attributed by various names such as Oversoul, Universal Reason, Central Intelligence, Devouring Unity, First Origin, the Smallest of the least and largest of the largest, the Divine Spirit is yet attributeless, undefined and intellectually incomprehensible. Yet it is nearer than the nearest and realisable through intuition.

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YOGA IN AFRICA

(STORY OF AN AFRICAN ASPIRANT)

THERE are many students of Yoga in the East and the South African states. But most of them are Indians who have settled there a few generations ago. The teaching of Yoga has not yet penetrated among the native population of Africa who are the true representatives of their land. Evolution is the law of nature, and sooner or later the natives of Africa will emerge spiritually, morally and temporally strong enough to take care of themselves and guide their destinies. All human creations of God are capable of equal growth and maturity, provided the necessary opportunity is given. Tousaint L'Ouverture, the great patriot, soldier and statesman of St. Domingo, Ralph Bunch, the U. N. Director of the Trusteeship Council and Nobel laurette, Robinson, the celebrated musician—all whose forefathers came to the New World from the African continent—are but a few glowing examples of this fact.

The moral support of the United Nations is behind the teeming population of Africa (I do not include the Egyptian civilisation) for their progress, growth and development. It is precisely here, when these nations are to emerge as full-grown members and take their seats in the community of older nations, the basis of spirituality should be laid as the very foundation of their future growth. For, without such a basis no civilisation can survive.

Here is a story of an African from Gold Coast who has entered the Divine Life fold. A diligent practitioner of Yoga, Sri Henry Strong is a worthy example to inspire other Africans to grow into a life of spiritual

awareness. The Indian students of Yoga in the South and East African states (there are already two branches of the Divine Life Society in Durban and Roseneath and a few other spiritual institutions in Kenya) may well foster a spiritual link with the natives of their adopted homes. The epistle of Sri Strong runs as follows :

"My only aim in life is to realise God through the science of Yoga, and then to organise a Divine Life Society in my country. I am at present seriously practising the Asanas and Pranayamas. I am trying to live by the rules of Yama and Niyama, as stated in the Yoga Sutras of Patanjali and "Raja Yoga" by Swami Vivekananda. I am a strict vegetarian, and lead an austere life. I walk barefoot, sleep on hard bed and can sit in Padmasana for 30 to 45 minutes and in Siddhasana for 30 minutes.

"At present, I can say that I am the only African who is seriously practising Yoga here in the Gold Coast. I have therefore attracted the attention of many people who are interested in Yoga. I have lately added the practice of concentration and meditation. I became interested in Yoga since 1940 but there being no one here to help me in the path, I had mostly to rely on books. I have many difficulties to put before you. In what way can you help me to become a good Yogi? I am too anxious and have given myself to Yoga entirely."

Thus concludes the epistle. Sri H. S. is already a member of the correspondence section of the Society. He receives the *Divine Life* regularly.

ESSAYS ON KATHOPANISHAD

(Sri Swami Krishnananda)

[Continued from the Previous Issue]

THE tree of life has its roots upwards in the unmanifest, which is rooted in the Divine Being; its branches spread below as the manifested Universe. This tree is inclusive of great miseries like birth, old age grief and death. It appears to be of a different nature every moment. It is now seen and now not seen, like a jugglery, or water in the mirage, or the city of the clouds. It can be felled down like a tree and it has got a beginning and an end like a tree. It is essenceless like the sapless plantain tree. It is the cause of great doubts and confusions in the minds of the non-discriminating. Its true nature is not ascertained even by aspirants after knowledge. Its true meaning is found in the original essence of Brahman which is ascertained in the Vedanta Shashtra. This tree has grown out of the potency of ignorance, desire and action. It has grown out of the Sprout of Hiranyagarbha, who combines in himself cosmic knowledge and action.

The branches of this tree consist of the various subtle bodies of the individuals. It has got the proud stature through being watered by the desires and cravings of the individuals. Its buds consist of the objects of the mind and the senses. Its leaves consist of the knowledge that is got from scripture, tradition, logic and learning. It has got the flowers of the impulses for sacrifice, charity, austerity etc. Its essence is the experience of pleasure and pain. Its root is fastened tightly because of the constant watering through the intense longings for the different objects on which all individuals depend. It is inhabited by several birds called individuals from Brahma down to inanimate matter. It is full of the

tumultuous noise like weeping, shouting playing, joking, singing, dancing, busily running, and such other sounds created by the experiences of exbilaration and grief, giving rise to pleasure and pain.

This tree can be cut down with the strong weapon of detachment consequent upon the realisation of the identity of the Self with Brahman, through hearing of the Vedanta texts, contemplating upon their meaning and profound meditation thereon. This tree shakes, being blown by the wind of various desires and actions of the individuals. Its various parts are the different worlds inhabited by celestial beings, human beings, beasts, demons, etc. The beginning of this tree is not known. It extends everywhere and its form is incomprehensible. This tree is based on the pure essence of self-luminous consciousness. The enigmatic character of this tree is accounted for by the incomprehensible nature of Brahman in which it is rooted. This tree is essentially unreal, because it is experienced as a modification.

Life Temporal : Life Immortal

The Sruti says that all modification is only a play of speech, a mere name and therefore false. This Brahman which is the reality behind this universal tree is transcended by nothing, and other than it there is no reality. This whole universe works systematically being controlled by the Supreme Life-principle, viz., Brahman. This Brahman is like a great terror, like an uplifted thunderbolt, because none can transgress its law. Its rule is relentless and anyone who tries to go against the Law of the Absolute reaps intense sorrow. But, those who know the truth of Brahman

become Immortal. Through fear of this Supreme Being fire burns ; through fear the sun shines ; through fear Indra and Vayu perform their functions ; through fear, death does its duty. Fire, sun and the other principles of the universe including the process of change and death are the different phases of the aspects of the one Brahman. Hence, they all are united in its self-identical nature which never ceases to be. It is not possible for any individual to live according to its personal inclinations without obeying the Law of the Infinite. A part cannot exist independent of the whole. The part always should and does partake of the nature of the whole. Hence, everyone is controlled by this whole, viz., Brahman.

If knowledge rises in a person before the death of this body, he shall attain Liberation and will not be born again. Rebirth is the result of the absence of Self-knowledge at the time of casting off the physical body. Therefore, this Atman has to be realised in this life itself, so that the pain of another birth may be put an end to. Among all the different regions of existence, the human region is best suited for the purpose of the attainment of Self-knowledge. No doubt, the region of the creator is better than the human region and is nearest to Brahman-knowledge, but the individual has to spend a very long time in its attempt to reach the region of the creator and then to acquire Self-knowledge.

In the human world the Self is experienced as something like a reflection of an object in a mirror. But in the region of the creator, the distinction experienced between the true Self and the phenomenal self is like that between light and darkness. Therefore, here, one has the highest empirical experience. But, in other worlds, attainment of Self-knowledge is not possible, because the inhabitants there are either

absolutely devoid of knowledge or engrossed in external enjoyments or sunk in great grief, or not possessed of the required instruments for effort towards Self-realisation. The human being, therefore, should try to attain Self-knowledge here itself and not after going to another region.

The Practice of Yoga

This Atman is not seen through the eyes, nor is it perceived through any of the senses, as it never becomes an object of itself. It is known only when the centre of personality is dissolved through the absorption of the factor causing individuality, viz., the mind with intellect, into the Atman. Equanimity of vision is the same as spiritual knowledge and it cannot be had as long as the mind or the intellect functions in its own fashion. The Atman cannot be sought for in external conditions, but it can be known and realised only through reverting from externals to the internal being. It is this introversion that enables one to enter into the very substance of being. This state of spiritual equilibrium is attained when the five senses of knowledge rest together with the mind, and when the intellect does not perform its functions of objective knowledge.

Yoga consists in the withholding of all individual functions beginning from the physical body and ending in the intellect, and the directing of the energy to the apperception of consciousness. It is, in other words, steadying the energy of consciousness and making it rest in itself in the state of perfection and motionlessness. Yoga and Jnana differ from one another in the sense that the former is the negative annihilation of personal consciousness, whereas the latter is the positive realization of infinite consciousness. In a general sense, Yoga may include Jnana also, if Yoga

is taken to mean "*the method*" of the attainment of the Supreme. In the practice of Yoga one becomes very vigilant and does not become proud or heedless.

Yoga comes and goes. It does not rest for long unless great care is taken in the maintenance of that consciousness of Yoga. Yoga is the separation from contact with pain. In this state the powers working through the external senses and the internal senses are made to go back to their home, viz., the power of Self-consciousness, where they rest in perfect peace. The noise of the senses ceases and as a consequence of this, pain and sorrow also are negated.

Conception of the Reality

Brahman should be conceived of as existence between the two logical conceptions of existence and non-existence. Existence is the correlate of non-existence and, hence, even non-existence may appear to have as much validity as existence. But, the conception of non-existence, though logically deducible, is practically impossible, as the conception of Brahman as non-existence involves the negation of the consciousness of one's own existence also. Therefore, Brahman, should be known as

existence, though, from the highest standpoint, it also is a limited conception. As far as the human being is concerned, the conception of existence is not limited in the ordinary way, because, it is not possible to set boundaries to existence. The idea of existence leads to the realisation of the transcendental Truth which includes and goes beyond the ideas of existence and non-existence.

When all the desires that are lodged in the heart are cast off, the mortal experiences the Immortal, and it becomes Brahman here itself. Moksha is the realisation of that which exists always and everywhere. Therefore, it can be realised at any place, provided the obstructions are removed. These obstructions are called the desires for objective experience. Removal of desires means the same as the destruction of the mind. The realisation of the Self does not involve a movement towards any condition, but it is the extinction of personality in the Absolute, like the extinction of light in space. It is like a drop dissolving into the ocean, or rather, the ocean itself becoming aware that it is ocean.

Om Santi ! Santi ! Santi !

(Concluded)

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Guide to Aspirants

YOU HAVE A MISSION TO FULFIL

(Sri Swami Sivananda)

1. Life is a drama designed by the Lord, and the height of human wisdom consists in saying "Thy will be done, and playing our part worthily. If everyone of us does so and has no attention to anything but the ultimate goal of Self-realisation, we all can become sages, through whom, says the Svetaswatara Upanishad, "God shines in the world." And what can be a more glorious part to play than that of helping in the achievement of the happiness of the world and finding the essential oneness of things?

2. Life on earth is a great training centre. It abounds with lessons. Individuals pass through different phases only to learn more and more and get wiser. Be, therefore, receptive, and always keep the goal before.

3. You have obtained the rarest gift of human birth. Life is essentially meant for Self-realisation. Waste not a single minute. Lead the Divine Life. Serve the Lord in all. Earn your passport to Immortality.

4. To a really good life bitterness does not belong; here malice is unknown, fear exists not, and courage, peace and happiness ever abide.

5. The world is a great opportunity provided by the Lord for His children to evolve into Himself. What a love He should have for us that He has given us this grand instrument, the human body and the mind, with which we could carry our soul through this adventurous land, upward through the higher zones of Yoga, to the summit of Divine Communion. It is up to us to make the best use of this instrument, to keep it sharp and useful for the Divine purpose. Union with the Lord is obtained when at

every turn we discern Him and Him alone as pervading every atom of existence, when we develop divine virtues to perfection and when we carry out His Will after a complete conquest of the lower nature.

6. Realisation is not the monopoly of the cave-dwellers and the mountain nomads. External conditions may be to some extent helpful, but the essential thing is inner attitude—even external circumstances are conditioned by this attitude.

7. So long there is faith in the multitudinous objects there is the loss of the Kingdom of Immortality. One has to leave that is pleasant and seek that is good.

8. If you lead the Divine Life you will find the desert of the world has been turned into an oasis. You will shine as an effulgence in darkness. You create your own world of troubles and worries. No one really forces them on you. Be brave. You have only to remember your goal; your purpose here is to know the Self. Whatever obstacles come in your way you should face them and overcome them through self-effort, faith and surrender to the Lord.

9. To know Him is to cleanse and expand your heart. It demands destruction of the ego. Realisation is a cosmic vision.

10. The rule of life is "everyone for himself and the devil take the hindmost." So the stronger succeeds in grabbing as much as possible and the portion left for the rest is want, misery and unhappiness. Hence, a spiritual aspirant has necessarily to become the strongest of all. He should be physically strong; his mental strength should be unassailable, his will invulnerable, his spirit unconquerable. A weakling will be the most miserable in the spiritual path,

VIVEKACHUDAMANI

(Commentary by Sri Swami Narayana)

बुद्धिर्बुद्धीन्द्रियैः सार्धं सञ्चिः कर्तृलक्षणः ।

विज्ञानमयकोशः स्यात्पुंसः संसार कारणम् ॥१८४॥

184. The intellect with its modifications and the organs of knowledge, endowed with the idea of agency, is the cause of transmigration of man.

Notes : बुद्धिः = the intellect ; बुद्धीन्द्रियैः = with the organs of knowledge ; सार्धम् = together with ; सञ्चिः = with modifications ; कर्तृलक्षणाः = agency ; विज्ञानमयकोशः = the intellectual Sheath ; स्यात् = is ; पुंसः = of man ; संसार कारणम् = cause of bondage.

Commentary : Savittih : This includes all the various stages and modifications of the intellect. When faced with varying and trying circumstances the intellect reacts in different ways. You have anger, passion, love, hatred, joy, grief, depression, sorrow, etc. You identify yourself with the different Vrittis and undergo the experiences that follow in the wake of such modifications.

You always feel, "I am the doer", "I am the enjoyer", "I did this", "I did not do this" and so on.

• *Buddhindriyai :* The organs of knowledge. The intellect together with the organs of knowledge (Gyana Indriyas) constitute the Vijnanamaya Kosha and it is the cause of transmigration.

Buddhi (intellect) is the driver of the chariot. Buddhi is the captain. It is the minister-in-chief. It is responsible for all good and bad deeds.

अनुव्रजन्निवृत्तिर्विबुधशक्तिः—

विज्ञानसंज्ञः प्रकृतेर्विकारः ।

ज्ञानक्रियावानहमित्य जस्त्रं

देहेन्द्रियादिष्वभिमन्यते भृशम् ॥१८५॥

185. Followed by the reflection of Chit Sakti, the modifications of nature, and known as "Vijnana", the intellectual Sheath identifies itself with the body and sense-organs and feels itself wholly the agent in every action.

Notes : अनुव्रजन् = followed by ; विवृत्तिः = reflection of knowledge-light ; विज्ञानसंज्ञः = called special knowledge ; प्रकृतेः विकारः = modification of nature ; ज्ञानक्रियावान् = possessors of knowledge functions ; अहम् = I, इति = thus ; अजन्तम् = always ; देहेन्द्रियादिषु = in body, senses etc. अभिमन्यते = identifies itself ; भृशम् = wholly.

Commentary : Vijnanamaya Kosha is in itself insentient and inert. It derives its light from the Atman just as a mirror catches the reflection of the sun or any object that is put before it and appears to be very brilliant with the light it thus borrows.

Chit Sakti : is the sentiency, light and splendour that is inherent in the Atman itself. The reflection of the Chit in intellect is known by the name "Vijnana". Vijnanamaya is a modification of Prakriti. You feel that you are the actor in every action. You identify yourself with the body, the sense-organs and their functions. So you separate yourself from the resplendent Atman under the deluded understanding that objects are productive of pleasure and pain and the limited light that the intellect is able to show you (borrowed from the Atman) is itself the infinite, and so you are deluded.

The Vijnanamaya Kosha is limited whereas the Atman is unlimited in its nature. Vijnanamaya is the modification of Prakriti. It has no independent Sat or

existence. Even the reflected light of the sun is very powerful. You are unable to look at it. Even so the Vijnanamaya which borrows its light from the Atman appears to be the Atman by its Tadarmva Sambandha or relation-ship on account of close proximity.

अनादिकालोऽयमहंस्वभावो

जीवः समस्त व्यवहारबोधा ।

करोति कर्माण्यपि पूर्ववासनः

पुण्यान्यपुण्यानि चतुस्तत्फलानि ॥१८६॥

186. This feeling of 'I' 'ness' (in the body) is without a beginning, and the individual soul transacts the duties born of worldly contacts. It does various actions both meritorious or otherwise, and enjoys their fruits as well on account of the previous habits.

Notes : अनादिकालः = beginningless time ; अयम् = this ; अहंस्वभावाः = the feeling of 'I' 'ness' ; जीवः = individual soul ; समस्त व्यवहारबोधा = all actions born of worldly contacts ; करोति = does ; कर्माणि = actions अपि = also ; पूर्ववासनः = on account of previous memory ; पुण्य न्यपुण्यानि = meritorious or otherwise ; च = and ; तत्फलानि = as well as their results.

Commentary : Herein we are acquainted with the theory of Karma, and the theory of transmigration or rebirth.

Egoism inherent in an individual soul is not traceable from any particular time. It does not belong to any particular life. It is beginningless. In all his Vyavaharic actions the individual Soul asserts his egoism. The basis of all actions is the idea of egoism. You say, "I eat", "I think", "I speak", etc.

This current of egoism is an automatic one flowing in every embodied being. The idea of 'I' 'ness' is deeply rooted in everyone. One particular act gathers the necessary momentum of 'I-ness' required for another act. This impression of every act is deeply

ingrained in the Karana Sarira (seed body). By constant repetition desires gain strength. The nature of one's actions depends upon his own desires and aspirations. One who has faith in God, Guru and the scriptures always performs good deeds. One who is attached to the pleasures of this world acts in conformity with the inclinations of the lower self, with the result that he always moves from pleasure to pain and *vice versa*. The fruits of particular Karmas is in divine hands and the Jiva has no control over them.

भुङ्क्ते विचित्रास्वपि योनिषु ब्रज—

न्नायाति निर्यात्यथ ऊर्ध्वमेव ।

अस्यैव विज्ञानमस्य जाग्रत्—

स्वप्नाद्यवस्थाः सुखदुःख भोगः ॥१८७॥

187. Having born in various wombs enjoying various experiences the Jiva goes up and comes down. It is this Vijnanamaya Kosha that experiences the waking and dreams states etc., and enjoys the pleasure or pain thereof.

Notes :- भुङ्क्ते = enjoys ; विचित्राऽऽ = in various ; अपि = even ; योनिषु = in wombs ; ब्रजन् = having entered ; आयाति = comes up ; निर्याति = goes ; अथ = down ; ऊर्ध्वम् = up ; एषः = this ; अस्य = of it ; एव = alone ; विज्ञानमस्य = of the Vijnanamaya self ; जाग्रत् = waking ; स्वप्ना-द्यवस्थाः = states like dream, etc., सुखदुःखभोगः = the enjoyment of pleasure and pain.

Commentary : This verse follows up the theory of Karma which was discussed in the previous one.

The individual soul moves from one womb to another enjoying the fruits of its actions. Sometimes due to virtue he comes up and reaches an exalted state and at other times he falls down into lower stages of evolution. The attainment of bodies of animals, worms, birds, etc., is considered as degradation of the soul whereas the birth

as a man, is considered to be exalted. For it is only in the birth as a human being the soul gets the opportunities for attainment of the highest emancipation. Even the birth as a god is not so praiseworthy as that is a mere Bhoga Yoni or birth for enjoyment. In such an incarnation you cannot perform

good acts and acquire fresh merits to attain liberation. That can be done only through the human body.

The states of waking, dream and sleep concern the Vijnanamaya Kosha which alone enjoys the experiences of pleasure and pain.

YOGA ETHICS

(Prof. Haridas Banerjee, M.A.)

THE influence of the Yoga system of philosophy which has been propounded by the great sage Patanjali is very great upon the Hindu mind. It is mainly an ethical system which offers a clear and definite path for the realisation of the highest end of life. As ethics to be sound and proper must be based on metaphysics, the Yoga system is not without such a basis. The Yoga metaphysics is almost the same as Sankhya metaphysics. Patanjali agrees with Kapila, the founder of the Sankhya school that there are twenty-five Tattwas or principles of which two, Purusha and Prakriti (Creator and the creation) are absolute and the remaining twenty-three are secondary and derivative. But Patanjali believes in the existence of God on both metaphysical and ethical grounds, whereas Kapila rejects the idea of God as an unnecessary hypothesis for the explanation of the world.

Almost all the Astika systems of Indian thought believe that the Self is Nitya-buddha-suddha-mukta (Pure Consciousness, eternal and free). Due to ignorance, this Pure Self is identified with the empirical mind or gross body and this false identification is the primary cause of all sorrows. The highest end of life is to realise the true nature of the Self. Most of the systems, while laying emphasis on right knowledge,

as the condition of Self-realisation, do not suggest any clear way to its attainment. But the most attractive feature of the Yoga philosophy is that it lays down in unambiguous words a practical path by which the right knowledge of the Self can be attained.

Patanjali says that through Yoga or Samadhi, which means the cessation of all mental functions, a man can get rid of all sorrows and realise his Self. A man can attain this supernatural state with persistent care and practice. There are five conditions or levels of Chitta (mind) such as Kshipta (wandering), Murha (ignorant), Vikshipta (distracted), Ekagrata (one-pointedness) and Niruddha (controlled). Of these the first three levels are dominated by Rajas (passion, activity) or Tamas (inertia) and as such they are not conducive to Yoga. The last two levels in which the Sattwa (holy, pure) element is very predominant are helpful for the attainment of the ultimate goal.

A man whose mind is tainted with evil desires and thoughts cannot practise Yoga. To attain success in Yoga practice a man must bring his body and mind under certain disciplines for their purification. The Yoga philosophy gives us the eight-fold means which consist of both bodily and mental disciplines known as Yogangas. These are eight different steps in the practice of Yoga

which a man must follow to reach the ultimate destination.

Yama (restraint), Niyama (religious observances), Asana (posture), Pranayama (control of breath), Pratyahara (abstraction of the senses), Dharana (concentration), Dhyana (meditation), and Samadhi (super-conscious state or trance) are the eight Yogangas which a man intending to be a Yogi must scrupulously practise. Under the discipline of Yama come Satya (truthfulness), Ahimsa (abstinence from injury), Asteya (non-stealing), Brahmacharya (continence) and Aparigraha (non-avariciousness). The discipline of Niyama consists in the cultivation of Saucha (internal and external purity), Santosha (contentment), Tapa (mortification or endurance, mental and physical), Swadhyaya (study of scriptures), and Ishwara-pranidhana (worship of God or self-surrender). The disciplines of Yama, Niyama, Asana, Pranayama and Pratyahara are absolutely necessary for the purification of both mind and body. Both mind and body must be made pure and kept under control. It is only when the mind is free from all sorts of distractions and dissipations that it can rise to the Ekagrata level which is the prerequisite condition of the other disciplines of Dharana, Dhyana and Samadhi.

Endowed with a pure mind and a sound body the Yogi who is eager to liberate himself in Samadhi will then apply himself to the discipline of Dharana which means fixing one's mind on any particular object. The Yogin may concentrate his attention on any object he likes; but Patanjali

advises the religious aspirant to concentrate his attention on and resign himself to the omnipotent and omniscient God who can easily remove the obstacles which may come in his path of Yoga. Dhyana means contemplation or continuous thinking of an object on the attention has been fixed; in fact a prolonged Dharana. Successful contemplation will ultimately lead the aspirant to Samadhi.

Samadhi is of two kinds, Samprajnata and Asamprajnata. Samprajnata Samadhi or qualified trance is again of four varieties. They are Savitarka (with argumentation), Savichara (with deliberation), Sananda (cognition of the instrument of cognition) and Asmita (cognition of the knower). These different stages of Samprajnata Samadhi embody an object which is contemplated upon, but as the Yogi advances from one stage to the next higher stage, this object becomes subtler. Asamprajnata Samadhi, wherein there is no object and cessation of all mental modifications, is the Samadhi proper. In this final stage the Self shines in its own lustre. Consequently the journey ends here and liberation is attained. But Patanjali warns, that till liberation no effort is to be slackened.

To the Students of modern philosophy the path of liberation indicated by the Yoga philosophy may appear to be quite unintelligible. But every student of philosophy should bear in mind that path is a practical one, and unless a man actually follows it he cannot say whether it leads to the destination or not.

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THE SIVANANDA PUBLICATION LEAGUE, RISHIKESH (U.P.)

SIVANANDA : A FIGHTER FOR PEACE

(Sri B.S. Mathur, M.A.)

[Principal, M. M. D. College, Ghaziabad]

I have gone through *Radio Talks* of Swami Sivananda of Rishikesh. These talks are a fountain of delight and illumination. As one courses one's way through them one feels that one is face to face with a great fighter for peace and harmony in the world. The Swami's approach is direct and fascinating as that captures the mind, imagination and heart.

Swamiji speaks :

"Peace, God, Atma, Brahman, Immortality, Emancipation, are synonymous terms. Righteousness and peace kiss each other. Peace, and unity walk together with clasped hands. Desirelessness moves hand in hand with peace. There can be no peace without the Lord or God."

What a picture of a lasting and constructive friendship ! There is nothing like peace and friendship in the world. This is what the Swami seems to say so beautifully and forcefully. Peace, God, immortality, freedom are all one and the same thing. Here is a definite principle of life behind all human efforts, aspirations and thoughts. There is harmony that we have to seek in every walk of life. You want peace in the world. You get it through God. Think of the idea. You have to find God in your thoughts, dreams and actions. There is divinity inside you. You have just to show that in your entire behaviour in life. Not only that. You have to lead a life as prescribed by God. The atmosphere in the world is rather unholy, and full of conflicts. This atmosphere has to go. If it cannot go it must be purified. God is the great purifier. Take that bath of purification. Start praying. Praying does not mean repeating God's name countlessly. It might be helpful to repeat God's name countlessly. But that is not the entire story of achievement. You have to

be holy in all your actions, in all your thoughts and desires. This is what the Swami wants you to do. Hence the prescription : Peace and God. It amounts to : Peace through God. Who can object to this ? Peace to be lasting and constructive must be achieved through God. Such a peace will certainly spread all-round sacredness, happiness and harmony. The entire picture of the world will change. There will be great colour, all dignified on account of the presence of God in all our life and its activities. Such a world we have to create. Why not work for it ?

The Swami talks of emancipation and immortality in the same breath. Look at the depth of idea. Emancipation is a great achievement. It is not merely political emancipation. It might begin with that. Without political emancipation it might not be possible to continue our adventure in the realm of freedom. But that is not all. Political emancipation creates an atmosphere for our releases in so many walks of life. What is important and essential for a good life is mental emancipation. Around us there is darkness and ignorance. That is our slavery. This must disappear. If it does not, nothing can happen to elevate us. Mind in bondage means disaster for man. Man is full of adventures if he is free mentally and physically. Without adventures history of man will be blank.

So emancipation is the thing wanted ; emancipation will lead to immortality. Man will die but his actions, thoughts and dreams will live. That is his immortality. Only good actions can be immortal. Good thoughts will live for all times. Good dreams will be an inspiration for coming

generations deathlessly. Why not work for this combination of emancipation and immortality? But what is the way for it? Righteousness, peace, love, unity and desirelessness. Here is the solution given out by Swami Sivananda. He has put his ideas in a frank fashion. Love and peace, peace and unity, must move hand in hand.

Swamiji sees life as a whole. He has a comprehensive view of life. One cannot talk of peace in isolation. Peace through God, through love, through unity, through desirelessness, is possible. The Swami has thus covered the entire life and he wants man to be a complete being, comprehen-

sive in his actions and thoughts, so that he might help in the creation of a lasting atmosphere of peace and happiness.

Where politicians have failed, the Swami will not. His approach to life and its problems is all-embracing. He does not fasten upon religion alone. Of course, he cannot give that up. He pictures man in society and then makes him go splendidly doing sacred acts, dreaming sacred thoughts and desires. Politicians have failed as they have fastened upon mere politics. Let us see life steadily and as a whole to achieve peace for all time and for all, without any distinction of caste, colour or creed.

WHY VEDANTA APPEALS TO ME

(K. R. R. Sastri, M.A., M.L., Allahabad University)

BORN in an orthodox Brahmin family whom English education had not at all influenced, with memories of sacrifices (Yajnas) performed by ancestors, I was merely floating on myths, legends and epic stories from my mother till my fortieth year.

What religion meant to me consisted in conforming to a vegetarian meal at home, a number of taboos regarding untouchability wearing a particular mark in the forehead, after bath and going to temples, *Samadhi* and festivals.

The Gita, the Bible, the Vishnu Sahasranama and also some portions of the Bhagavad Gita had been got by heart; in the undergraduate days the Bible was read as a part of English literature.

A trip to northern India in 1922-23 as a press representative to the Gaya Congress enabled me to meet Gurudev Tagore, C. F. Andrews and W. W. Pearson. The latter two presented dynamic specimens of

Christian activity. The visit to Puri, where the idol could be *touched*—a novel experience for the south Indian—and the stay at Dakshineswar are still green in my memory. The rush through Banaras and the dip into Triveni have memories of fleecing by Pandas.

A seemingly snug life

Life meant for me till 1942, using time effectively by reading law, literature and philosophy. The vanity of seeing one's self in print was very marked. When after my prolonged illness, my mother passed away, whereon started my recovery, I really was in dead earnest to understand the meaning of "Life".

One dear to me has passed away leaving behind an unmistakable impression that it paved the way for my recovery from an illness, which had puzzled the best doctors available.

What is this life? What is it that dies?

Is not something left behind? If so what is it? And so on and so forth.

Plunge Into Mystic Lives

Now the enquiry having started, I read silently in lonely spots and lovely ones, the *Gospel of Ramakrishna* heavily underlining it. The thirteen Principal *Upanishads* were read. The lives of Sufi and Christian mystics interested me. The Koran too was read. The Path of the Buddha as also Taoism made intense appeal to me.

Tossed to and fro, I had an austere life—for forty days noting in my diaries my falls, weaknesses and temptations.

In June 1945 for the second time I spent three days with Maharshi Ramana and got a profound peace as never before. He, my master, has strengthened me while in London and New York.

Who am I?

The influence of the personality of the Maharshi on me has given me a taste of sweetness in sugar. Till that moment it was "sugar" written in parchment, dry and drab.

The doctrine of sin and the autocrat of the Father in Heaven have not appealed to me. The Life of Christ has a profound gripping influence.

The Prophet of Arabia has infused democracy in action. The Koran is a great

work full of pearls of wisdom. Those who dive deep get pearls.

The Mercy of the Buddha is a sweet sermon on one of the cardinal rules of ethics. The small, thin "voice" within, stressed by Socrates and Gandhiji, has to be heard in silence.

Integrated Individual

Vedanta is a path any one can tread. If there is one Cosmic Self found in the many, and if everyone of us gets an awareness of that universal Self for communication to Society, what does it matter if you are a Jew, Muslim, Christian, Buddhist or a Hindu? in your mode of life?

Eminent scientists as Einstein, Eddington, Jeans, and poets as Yeats, Christopher Isherwood and a host of others have been vindicating the essential, non-dualism of Vedanta which to the eyes of the world appears as many.

Autobiographical details had to be given to illustrate the swing from a snug, non-thinking to a path of integrated Yoga where harmony is attempted between hands, head and heart. Some dreams and their significance were explained to me by Swami Sivanandaji. One is working as before; yet, when such work is done in the awareness of being pulled by Cosmic Will, there is less vanity and more strength.

ASHRAM NEWS AND NOTES

DEEPAVALI or the Festival of Lights was celebrated at the Sivanandasram on 29th and 30th October. This traditional festival of Bharatavarsha, which dates back to the pre-Aryan days and is embedded in the cultural background of the ancient Dravidian oraria, has a deep inner significance to all seekers of Truth. On this day

the aspirant re-dedicates himself to the Supreme Light of lights, the Immortal Self within, and beseeches the Cosmic Effulgence to dispel the darkness of ignorance, of hatred, malice, lust and greed. For him this is an occasion of self-analysis and understanding, a day of dedication to auspiciousness, an occasion for kindling the

flames of love, amity, peace and selflessness. Deepavali is not an exclusive festival for the Hindus. In the West, too, a similar occasion, known as the Hallowe'en Festival is celebrated by the Celts on the 31st October, the day preceding the All-Saints Day.

On both the nights the Ashram premises and the Viswanath Mandir were colourfully illuminated. Special worship was offered to Sri Lakshmi, the Goddess of auspiciousness and prosperity, and Mahatmas and Sadhaks were fed.

The Ashram also celebrated the six-day festival of Lord Skanda or Kartikeya from 31st October to 5th November, with daily worship, prayer, Sankirtan and recitations from the scriptures. Sri Swami Sivanandaji's work *Lord Shanmukha and His Worship* was read on all days. On the last day, Sri Swami Chidandaji gave a detailed analysis of the epic personality of Skanda and the significance of His worship.

The Sivananda Charitable Hospital successfully completed a two-day Drishti Dana Yagna, when 92 non-surgical optical cases were treated and 12 eye operations 7 of them cataract cases, were performed. A

special indoor ward has been temporarily opened for all the surgical cases who would be provided with reading glasses on recovery. The Drishti Dana Yagna was inaugurated by Sri Swami Sivanadaji Maharaj with Sankirtan and prayer. Most of the operations were performed by Dr. Ram Jas of Rewari, the eye-specialist, who had specially come to the Ashram for this sacred humanitarian work, and a few others were done by Capt. G. S. K. Iyer, I.M.S. (retired) who is the Honorary Surgeon of the Charitable Hospital. All the operations were performed in the presence of Sri Swami Sivanandaji Maharaj and were assisted by the ever-zealous Medical Officer of the Hospital, Dr. K. C. Roy. M.B.B.S.

The following were among those who visited the Ashram during the month of October.

The Hon'ble Sri N. Dutt Mazumdar, Judicial Minister, Govt., of West Bengal; Sister Mary of England, who gave a special discourse to the students of the Yoga-Vedanta Forest University; Sri Mohitosh Rai Chaudhry, M. A., B. L., head of the department of Philosophy, Bangavasi College, Calcutta.

SIVANANDA CHARITABLE HOSPITAL

WE have great pleasure in presenting here a report of the working of the Sivananda Charitable Hospital conducted by the Divine Life Society at Ananda Kutir, Rishikesh. Started on a very small scale in 1934 under the name of the Sivananda Charitable Dispensary this centre of selfless service was being run by Sri Swami Sivanandaji Maharaj to give medical aid to the Sadhus, Mahatmas and Sadhaks of the locality as also to villagers of the neighbor-

hood and to countless pilgrims who camp at Rishikesh on their trek to Badrinath. The dispensary also serves as an effective field for training aspirants in the Yoga of Selfless Service. It has steadily progressed from being a small first aid centre as it were, into a regular Hospital with a qualified M.B.B.S., in charge and aided by an assistant doctor, a compounder, a dresser and a warden.

Especially since the All-India Tour of

Sri Swami Sivanandaji Maharaj, the medical aid department of the Society's headquarters has received a great fillip on account of the entry of Dr. Roy into this field of service. The Hospital has been greatly improved since he took charge as the Medical Officer-in-charge.

The total number of patients treated during the last six months is 6011. Out of this 5385 were male cases and 828 were females. They are classified as follows : diseases of the digestive tract 393, simple fevers 203, respiratory diseases 194, nervous diseases 189, malaria 168, E.N.T. cases 156, skin diseases 180, accidental injuries 649, dental 57, urinary 33, women's complaints 27, and diseases 27, venereal 21 and infectious 9.

Besides the above, medical aid is given by the Hospital through distribution of medicine packets for pilgrims to Kedar-Badri during the Yatra season. Medicines are also supplied to the local Lepers' Colony through the hospital. In very poor cases arrangements are made to provide for the patients' diet until recovery. Arrangements are being made to open an operation theatre. The Hospital has already performed

several eye operations last year, and a similar Drishti Dana Yagna is now being held.

The Hospital is privileged in having the personal guidance of Capt. G.S.K. Iyer, a retired I.M.S. officer and specialist in E.N.T. cases. We also extend our grateful thanks to Dr. Lakshmi, M.B.B.S., M.R.C.S., L.R.C.P., who has been visiting the hospital from time to time.

We have to acknowledge with gratitude the generous aid and support of some of the devotees prominent among whom are Dr. Hetram Agarwala, M.D. (of Amritsar), Sri Seth Devi Das (Amritsar), Sri Pannalal (Amritsar) and Sri Alavandariah (Madras). Visiting devotees belonging to the medical profession take special interest and delight in rendering service to the suffering through the Hospital during the period of their stay at the Ashram.

Arrangements are being made to procure X'ray equipments as also proper surgical fixtures. It is the support of generous donors that should help us to develop this enterprise into a full-fledged hospital with an indoor ward and extend the field of service on a wider scale.

GREETINGS FROM THE CITY OF SAINTS !

Here is a splendid opportunity for you : you can spend your life of retirement and engage yourself in whole-time Divine Contemplation, away from the din and bustle of earthy life, away from the cares and anxieties of family and friends, in the City of Saints, Rishikesh, on the banks of the Ganges, at Sivanandashram, in the personal saintly company of Sri Swami Sivanandaji Maharaj. Siva will heal your sores, infuse new life into you, and rejuvenate and show you the Way to Peace and Happiness

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N. B.—Facsimile letters of Sri Swami Sivanandaji to various aspirants appear on the second cover page of every number except in the September some where it appears on the third cover page.

A TRUE GENTLEMAN

"The true gentleman carefully avoids whatever may cause a jar or a jolt in the minds of those with whom he is cast ; all clashing of opinion, or collision of feeling, all restraint, or suspicion, or gloom, or resentment ; his great concern being to make every one at his ease and at home. He has his eyes on all his company ; he is tender towards the bashful, gentle towards the distant, and merciful towards the absurd ; he can recollect to whom he is speaking ; he guards against unseasonable allusions, or topics which may irritate ; he is seldom prominent in conversation, and never wearisome. He makes light of favours, and seems to be receiving when he is conferring. He never speaks of himself except when compelled, never defends himself by a mere retort, he has no ears for slander or gossip, is scrupulous in imputing motives to those who interfere with him. He is never mean or little in his disputes, never takes unfair advantage, never mistakes personalities or sharp saying for arguments, or insinuates evil which he dare not say out. From a long-sighted prudence, he observes the maxim of the ancient sage, that we should ever conduct ourselves towards our enemy, as if he were one day to be our friend.

He has too much good sense to be affronted at insults, and is too well employed to remember injuries. He is patient, forbearing, and resigned, on philosophical principles ; he submits to pain, because it is inevitable, to bereavement, because it is irreparable, and to death, because it is his destiny.

If he engages in controversy of any kind his disciplined intellect preserves him from the blundering discourtesy of better though less educated minds.

He may be right or wrong in his opinion, but he is too clearheaded to be unjust, he is as simple as he is forcible, and as brief as he is decisive".

If the Divine Life magazine has not yet made you a duplicate of the above and if Cardinal Newman's still appears to you a theory, you will please stay a few days with the Saint at Ananda Kutir for practical culturing. Or better Still, please read :—

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which will prepare the ground for the holy gardener to sow the spiritual seed in season.

—H. R. Ohadda.

TO THE READERS

This issue completes the thirteenth volume. Please accept, dear readers, our most sincere and heartfelt thanks for giving us the opportunity to serve you for yet another year. Your support, co-operation and encouragement have enabled us to forge a head in the sacred task of spreading the ancient glorious culture of our motherland and in trying to foster goodwill, peace and amity among diverse sections of mankind, through all these years. We are extremely grateful and indebted to the revered founder, His Holiness Sri Swami Sivanandaji Maharaj, to our contributors, patrons and sympathisers who have spontaneously supported the "Divine Life" in furthering the noble Cause. May this selfless messenger of Bharatian culture, of truth goodwill, peace and love, brotherhood and divine living, continue to serve you all in the coming year, is our earnest prayer.

In the last few issues the readers would have noticed some printing errors, which could not be helped unfortunately due to circumstances unavoidable. With sincere apologies, may we assure you that we shall try our best in preventing any such recurrence in future.

Subscribers are requested to renew their subscription before the 20th of this month so as to ensure their copy of the first number of volume fourteen.

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SADHANA WEEK PROGRAMME

(27th to 31st December 1951)

From 28th to 31st : 5 a.m. to 6 a.m. Common prayer, Japa, meditation,
recitation of Stotras, Shanti Mantras, etc.

Twenty-seventh

6 p.m.	—	6.30 p.m.	Opening Worship at Sri Viswanath Mandir
6.30	—	9.30	Sankirtan and Bhajan

Twenty-eighth

6.30 a.m.	—	7 a.m.	Prabhat Pheri
9.30	—	9.30	Gita and Sahasranama Swadhyaya
3.30 p.m.	—	4 p.m.	Mantra Writing
4	—	6	Speeches on Yoga Sadhana
7	—	9.30	Satsang, Kirtan and Bhajan

Twenty-ninth

6.30 a.m.	—	7.30 a.m.	Demonstration of Asana and Pranayama
9.30	—	11.30	Speeches on the Bhagavad Gita
3.30 p.m.	—	4 p.m.	Mantra Writing
4	—	5	9th Session of the All-World Sadhus Federation
5	—	6	Speeches on Bhakti Yoga
7	—	9.30	Sankirtan and Bhajan

Thirtieth

6.30 a.m.	—	7 a.m.	Suryanamaskara
9.30	—	11.30	Forest Satsang (Speeches on Upanishads)
3.30 p.m.	—	4 p.m.	Explanation of the Yoga Museum
4	—	5 p.m.	13th Session of the All-World Religions Federation
5	—	6	Speeches on Yoga of Synthesis
7	—	9.30	Sankirtan and Bhajan

Thirty-first

6.30 a.m.	—	7.30 a.m.	Asana Competition
9.30	—	12	Maha Puja at Sri Viswanath Mandir ; Havan for World Peace ; Rudrapatha and Laksharchana (9th Pratistha Ceremony)
12.30 p.m.			Feeding of Mahatmas, Sadhaks and the poor
4 p.m.	—	6 p.m.	Speeches on Vedanta and its practice
7	—	11	Spiritual Dialogues and Movie Show